A LETTER To a FRIEND,

Giving an Account of all the

Treatiſes that have been publiſh'd,

With Relation to the

Preſent Perſecution

Againſt the

Church of *SCOTLAND.*

Lam. I. iv. *The ways of Zion do mourn, becauſe none come to the ſolemn feaſts: all her gates are deſolate: her Prieſts ſigh: her virgins are afflicted, and ſhe is in bitterneſs.*
And verſe xii. *Is it nothing to you, all ye that paſs by?*

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A

LETTER

FRIEND,

A LETTER To a FRIEND, &c.

SIR,

I Don't much wonder, that the preſent State of the Church of *Scotland* ſhould be a little ſurpriſing to you, at your return from your Travels beyond Seas, it being ſo very much changed from what it was ſome Years ago, when you were laſt in *Scotland*, that the bare reflection upon it muſt needs occaſion Grief and Sadneſs to any who are endued with the leaſt ſenſe of Religion or Morality. The Church was then in a flouriſhing condition, her Authority and Diſcipline in ſuch force and vigour, that a Sentence of Excommunication was even terrible to the moſt wicked and prophane; her Paſtors were Men of Judgment, Learning, and Prudence, and of ſuch unblameable Lives and Converſations, that they quite ſtopt the Mouths of their calumniating and malicious Enemies. Whereas now the Scene of Affairs is ſo much altered, that the Church is made level with the ground, and her Adverſaries take pleaſure in the rubbiſh thereof; the Apoſtolical Order of Biſhops totally ſubverted, and the greateſt part of the Epiſcopal Clergy barbarouſly driven from their reſpective Churches, many of which are at preſent void and deſtitute of Paſtor, and their Flocks left deſolate, like Sheep wandring without a Shepherd; others of their Churches are invaded by Men who can lay

no claim to that sacred Function of the holy Ministry, having never received Ordination from those Persons who are duly authorized to confer it: and their pretences for Learning, and the other Qualifications necessary for that Office are so very little, that the greatest part of them have never had occasion to apply themselves to those Studies, but have been all along trained up in Mechanick Employments, and have now leapt directly from the Shop into the Pulpit, where they exercise their Gifts at such a rate, and entertain their Auditors with such nonseous Stuff *, (sometimes intermixt with blasphemous Sentences) that instead of advancing the Christian Religion, 'tis to be feared, they have propagated more Atheism and Irreligion in the Nation, than many Years will be able to root out.

* Vid. *The Presbyterian Eloquence lately printed.*

And since your Curiosity prompts you to a strict enquiry into the Ways and Methods by which this surprising Revolution was brought about, I shall, in order to your satisfaction, direct you to all those Treatises that have been published on this occasion, where you may find an exact and impartial account of the present Persecution raised against the Church of *Scotland*; how it was at first contrived and laid by some, after the landing of the Prince of *Orange* here in *England* in the Year 1688, and how it has been managed and carried on even till this time, with all the Fury and Violence imaginable by the Presbyterian Faction in that Kingdom.

The first Discourse, I think, which was published on this Subject was,

A Memorial for his Highness the Prince of Orange, *in relation to the Affairs of* Scotland; *together with the Address of the Presbyterian Party in that Kingdom to his Highness, and some Observations on that Address. By two Persons of Quality.*

This Memorial was wrote sometime before the Prince of *Orange* was proclaimed King of *England*, and the Author's design in it, was to inform the Prince, how seditiously and rebelliously the Presbyterians in *Scotland* had behaved themselves under the Reigns of K. *James* VI. K. *Charles* I. and K. *Charles* II. how in the Reign of K. *Charles* I. they overturned not only the Government of the Church, but usurped likewise that of the State, rescinded all the Royal Prerogatives, and murthered Thousands of the King's best Subjects, besides the many other Barbarities which they committed under the pretence of Religion.

And

And from hence the Author takes occasion to shew the Prince, how much his Interest obliged him to suppress that insolent Party, whose Principles and Practices were not only inconsistent with the Monarchy, but even destructive of all human Society; and that on the contrary, Episcopacy being necessary for the support of the Monarchy, he ought to make it his chief care and concern to maintain and support it; and the rather, because he had so solemnly engaged his Honor for the Defence thereof; for having published in his Declaration, That his design of coming over was to support the Laws of the Nation, he tells him, That he was therefore in Honor bound to support Episcopacy, it being confirmed by Twenty Seven Parliaments of that Kingdom.

The Observations upon the Presbyterians Address to the Prince of *Orange* are done by another Pen: They sufficiently expose the Contradiction and Inconsistency that always appears in the Actions of that Party. In their Address to the P. of *Orange*, they complain heavily of their Oppression and Suffering under K. *James*'s Government, that *They were lying in the Mouth of the Lyon, while Refuge failed, and when they looked on their right and left Hands, there was no Man found to pity them, till the Lord raised up his Highness for their Deliverance.* And yet notwithstanding these heavy and grievous Complaints, we find that in their Address to K. *James*, they render him their humble and hearty Thanks, *for putting a stop to their long and sad Sufferings for Nonconformity*; and they acknowledg the receipt of Favors from him, *valuable above all earthly Comforts.* Nay, so little reason have they to complain of Persecution from him, that it's known how the leading Men of that Faction were only caressed and cajoled by the then Ministers of State to a very high degree, and preferr'd to Places of great Trust in the Nation. And they themselves were then so sensible of these Obligations, that out of Gratitude they offered to use their Interest for carrying on the Designs at that time set on foot by the Papists for promoting of Popery in these Dominions.

It is very well known to any who were then in *Scotland*, how eminently they comply'd with the *Dispensing Power* in taking an *Indulgence* from the Papists, how they magnifi'd K. *James* upon that account, as the best of Kings that ever reigned; and how active some of the most pragmatical Men of that Party were, in engaging all of their own persuasion to promote a Relaxation of the *Penal Laws*, and in perswading such Members of Parliament as they could influence, to go along with the Designs of the Court therein. And this is so notorious,

rious, that one of their own Preachers * was ſeverely checked and rebuked by the Party, becauſe much about that time, in a Sermon preached before their Provincial Aſſembly at *Edinburgh*, he ſignified his diſlike of theſe Proceedings, and laid before them the dangerous Conſequences of the ſame, how fatal ſuch Methods would at laſt prove to the Proteſtant Religion in theſe Nations. I could here entertain you with a great many Inſtances of their Behaviour under K. *James*'s Government, and of their ready complyances with all the Popiſh Deſigns then ſet on foot, but that I think it altogether ſuperfluous, ſince one of their own Party † has ſufficiently expoſed them to the World upon this account, and ſhewn how their Practices at that time were directly contrary to their former Principles, and that their Behaviour was ſuch, as did rather become Sycophants and Court Paraſites, than thoſe who aſſumed the Title of Miniſters of the Goſpel. And his Accuſation is ſo very true, that they have never as yet attempted to anſwer him, or to vindicate themſelves from thoſe many Scandals and Reproaches wherewith he ſo juſtly charges them; nay, on the contrary, they are ſo conſcious of their own Guilt, that in their Addreſs to the P. of *Orange*, they very very frankly own it, and make a long Apology to his Highneſs for it.

* *Dr.* Hardy, *at* Edinburgh.

† *Mr.* Shields *in his Remarks upon the Presbyterian Addreſſes to* K. James, *at the end of his* Hind let looſe.

The next thing that appear'd abroad with relation to our *Scotch* Affairs, was a ſhort Letter entituled,

The preſent State and Condition of the Clergy and Church of Scotland.

It gave us but a very ſhort and brief, tho a true, account of the many Affronts and Indignities that were done to the Epiſcopal Clergy of that Kingdom, by the Presbyterians there; but after having enumerated ſome few Inſtances of their atrocious Cruelties, ſuch as the killing of one Miniſter, the daubing of anothers Face with Excrements, and the inhumane uſage of the Wife of a third, tho in Childbed, he at laſt concludes, *That it was beyond the power of words to expreſs their Miſery to that degree as they ſuffered it.* This Letter had not been very long publiſh'd, when there comes out a ſcurrilous Pamphlet, under pretence of an Anſwer to it; it was call'd

A brief and true account of the Sufferings of the Church of Scotland, *occaſion'd by the Epiſcopalians ſince the Year* 1660. *being a Vindication of their Majeſties Government in that Kingdom, relating to the Proceedings*

ceedings againſt the Biſhops and Clergy there. With ſome Animadverſions upon a Libel entituled, The preſent State and Condition of the Clergy and Church of *Scotland.*

The Author of this Pamphlet, inſtead of anſwering the Letter, as he pretends, ſumms up, and highly aggravates the Puniſhments that were juſtly inflicted upon the Presbyterian Diſſenters by the Civil Government, for their frequent Inſurrections and Rebellions againſt it, and charges the Epiſcopal Clergy as the Authors of all their Sufferings upon that account. The Proceedings of the Civil Magiſtrate againſt this rebellious Crew are ſufficiently vindicated by a learned Pen, as I ſhall afterwards inform you. And as for the Behaviour of the Epiſcopal Clergy, with relation to the Sufferings of theſe Men, they were ſo far from being any ways the Authors of them, that there may be many Inſtances given, where the Clergy have interceeded for their Pardon, and actually ſaved many of them from the Gallows, which they could not have eſcaped, had they been left to the due courſe of Law: And yet theſe Men did afterwards prove ſo ungrateful, that they were the chief Inſtruments of all the Sufferings and Perſecution which thoſe Clergy-Men, to whom they owed their Lives and Fortunes, met with in this late unhappy Revolution of our Church Affairs. And this is plain in the Caſe of Sir *John Riddel* and Mr. *Chiſholm*, Miniſter at *Liſly*, whom he was then proſecuting for his Non-complyance; and yet, at the ſame time, ingenuouſly confeſſed to him, before a good many Witneſſes, that he had been very much obliged to him, and proteſted he would never have treated him at that rate, if it had not been Matter of Conſcience to him.

This Anſwer is all over ſtuff'd with ſo many groundleſs Reflections and Aſperſions upon the Clergy, and fill'd with ſuch obſcene and ſcurrillous Language, without the leaſt ſemblance of Reaſon or Argument, that the true way of anſwering it, had been to publiſh to the World a true and impartial Hiſtory of the Author's Life and Actions, that by comparing it with his Writings, they might eaſily perceive what Credit and Authority they ought to have among all ſerious and ſober Men. I muſt confeſs, I'm a great Enemy to all perſonal Reflections in whatever kind of Writings, as knowing how prejudicial they often are to the Merit of the Cauſe, and how antichriſtian it is for us to publiſh to the World the perſonal Infirmities of our Brethren, when the Laws of Religion oblige us rather to cover and conceal them, and to endeavour to reclaim them by a private and brotherly Admo-

nition;

nition; yet when Men do thus diveſt themſelves of all Morality and Religion, as at this rate, without the leaſt reſtraint of Modeſty or good Manners, to beſpatter the ſacred Perſons of Princes and Prelates, I know no other way to deal with them, but either to oblige them publickly to recant their Calumnies and Aſperſions, or at leaſt to fight them with their own Weapons, and to expoſe them to the World in their true Colours, that the unwary and undiſcerning Multitude may not be bubbled into a belief of their malicious Lies and Calumnies.

There was indeed a Reply very ſoon returned to this Anſwer, which, I ſuppoſe, did not a little diſcompoſe our Author, it giving him a ſmall taſt of what Treatment he might expect, if he ſhould ſtill continue to write at this extravagant and ſcurrilous rate. The Title of it is,

The Prelatical Church-Man *againſt the Phanatical* Kirk-Man, *or a Vindication of the Author of the Sufferings of the Church of* Scotland.

This is a ſhort Vindication of ſuch of the Clergy as our Author had attempted to wound in their Reputation, by his groundleſs and malicious Aſperſions. But much about this time, or a little before, there was a Diſcourſe publiſh'd, which, tho it was not deſign'd as an Anſwer to this ſcurrilous Pamphlet, it having been publiſh'd before it came abroad, yet contains ſuch Matters of Fact as do fully anſwer all the Calumnies of this Accuſer, and it relates the Hiſtory of the Perſecution ſo impartially, as that it defies the Contradiction of the moſt effronted Adverſary. It is called,

An Account of the preſent Perſecution of the Church of Scotland, *in ſeveral Letters.*

The occaſion and deſign of this undertaking, was this, When the Presbyterian Party had barbarouſly and inhumanly treated the Epiſcopal Clergy of that Kingdom, when their Rabble had turn'd out of their Churches by Force and Violence, above 300 Miniſters in the Southern and Weſtern Countries, and had driven them in the midſt of Winter, with their Wives and tender Children, from their Houſes and places of abode; and when they had got ſuch Miniſters, as their Rabble could not reach, deprived of their Livings by a Sentence of their Civil Judicatories, and by this means had expos'd them to all the Miſeries of Poverty and Want; yet all this was not enough to ſatisfie their implacable Malice, but after they had thus cruelly treated their Perſons at home, they endeavoured to murther them in their Fame and Reputation abroad; for here in *England* they induſtriouſly printed and diſperſed

ſperſed Papers, under the pretence of giving an account of the Tranſactions in *Scotland* at that time, which contain'd a number of malicious and bitter Invectives againſt the deprived Epiſcopal Clergy of that Nation, repreſenting many of them to have been deprived for groſs Scandals and Immoralities in their Lives, and impudently denyed the many Affronts and Indignities that were done them by the Rabble; and by this Method they thought not only to render our Clergy odious to the *Engliſh* Nation, but alſo to make the World believe there was no ſuch thing as a Perſecution raiſed againſt them, and that all the noiſe about it was nothing elſe but the Clamours and Out-cries of a Party diſaffected to the Government.

The Epiſcopal Clergy therefore ſeeing that theſe malicious Lies and Calumnies gained credit daily with People in *England*, who were altogether Strangers to theſe Tranſactions, and being in a ſhort time ſenſible how much they ſuffered in their Fame and Reputation upon this account (than which nothing ought to be more dear and ſacred to Men of their Profeſſion); found it altogether neceſſary to vindicate themſelves from the Aſperſions caſt upon them by their Enemies, and to publiſh a true and impartial Account of their Sufferings, that the World might not any longer be impoſed upon in the Hiſtory of theſe Tranſactions. And ſo they publiſh'd this account of the Perſecution in Four Letters, which do very fully and impartially relate a great many Matters of Fact concerning the ſaid Perſecution; how it was at firſt begun by the Rabble in the Weſtern Shires, how they were animated and inticed thereto by their Paſtors and Teachers, and how at laſt the Presbyterians having got the Government of the Kingdom in their hands, did proſecute the Epiſcopal Clergy in their Civil Courts with ſuch open Partiality and Injuſtice, as if they had ſeem'd reſolv'd never to deny it.

This Treatiſe no ſooner appear'd abroad, than People eaſily ſaw how much they had been impoſed upon by former Accounts, and being now fully convinc'd of the Truth of the Perſecution, began to have ſome Pity and Compaſſion towards thoſe Reverend Perſons that were thus expos'd to the Fury and blind Rage of an oppoſite and bigotted Faction. But the reſtleſs Spirit of that Party was ſtill at work to run down this Account of the Perſecution as falſe, and to perſuade the World, that the Matters of Fact related therein had not the leaſt ſhadow of Truth in them. However, in a ſhort time their Impudence in denying ſo boldly theſe known Matters of Fact was ſoon baffled, and they themſelves were quite confounded at the ſight of another Treatiſe which came out very ſhortly after the former, *viz.*

The Case of the present afflicted Clergy in Scotland *truly represented. To which is added for probation, the Attestation of many unexceptionable Witnesses to every particular, and all the publick Acts and Proclamations of the Convention and Parliament relating to the Clergy. By a Lover of the Church and his Country.*

In this Discourse we have some further account of the Proceedings of the Rabble and Presbyterian Governours against the Clergy; and most of the particular Matters of Fact, mention'd both in this and the other Treatise, are so fully attested by many unexceptionable Witnesses, that it gave satisfaction to the most scrupulous Enquirers, and made the Presbyterians themselves almost despair of cheating any more into a belief of their Lies and Aspersions. For here you'll find among the Collection of Papers, particular Declarations of the Outrages and Cruelties committed upon many worthy Ministers and their Families, owned and subscribed by themselves, and attested by many other Persons of good Fame, that had the misfortune to be Eye-Witnesses to many of their tragical Sufferings. Our Author has likewise inserted all the publick Acts and Proclamations of the Convention and Parliament, relating to the Clergy, by reading of which, you'll in some measure perceive, with what open Partiality and Injustice they were treated by the Presbyterian Governours at that time, even those whose Station and Character did oblige them at least to put on an outward shew of executing Righteousness and Justice in the Land.

A further continuation of the History of this Persecution we have under the Title of

A late Letter concerning the Sufferings of the Episcopal Clergy in Scotland.

This relates only to the Persecution of such Ministers as lived in the Presbyterie of *Stranraver* in the Shire of *Galloway*, of which the former Treatise had promised us a fuller account, since it was only hinted at there. Here we have a brief Narrative of the condition of that place for some few Years before this last Persecution arose; he tells us, in what Peace and Tranquillity they lived for a considerable time before the Indulgence granted by K. *James*; how that before the publishing of that, there were not above two Dissenters in the whole Presbyterie of *Stranraver*, but all People went regularly and orderly to Church, nay even the Presbyterian Ministers themselves were constant hearers of the Episcopal Clergy in their Parish Churches. But no sooner was this Indulgence proclaimed, than the Presbyterian Ministers erected separate Congregations, and by infusing seditious Principles into the Minds of the giddy Multitude, did

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in a ſhort time transform the Country into a Wilderneſs of Savage Beaſts. He deduces their Hiſtory in ſhort till the commencement of the Perſecution againſt the Clergy, and then informs us of a great many Barbarities that were committed upon them by the Rabble. I will not here trouble your Patience with informing you of any of the tragical Stories related both in this and the former Accounts, but rather adviſe you to read the Accounts themſelves, where you'll find the Presbyterians charged, and that juſtly too, with ſuch monſtruous Barbarities, as the moſt ſavage Infidels would have been aſham'd to commit.

There are two other ſhort Treatiſes in Print, which, tho they do not immediately concern the Hiſtory of the Perſecution, yet ſince they have a reference to the Principles and Practices of our *Scotch* Presbyterians, I thought fit to ſend you this ſhort Account of them. The firſt, which was publiſh'd a conſiderable time before the Diſcourſe laſt mention'd, goes under this Title,

Some Queſtions reſolved concerning Epiſcopal and Presbyterian Government in Scotland.

Our Author's deſign in this Diſcourſe, is to prove that the Presbyterian Government was not by Law ſetled for many Years after the Proteſtant Religion had the legal Eſtabliſhment in that Kingdom, and that it was never ſetled in the Church of *Scotland*, without reſtraint from tumultuous times; all which he unanſwerably proves from our Records of Parliament and our beſt Hiſtorians; and further ſhews, that even at preſent, it is very far from being agreeable to *the Inclinations of the People*, the Baſis upon which it is now erected. He ſhews likewiſe that the Principles of Presbyterians allow no Liberty of Conſcience to any that diſſent from them, and clearly demonſtrates that their Principles are utterly deſtructive to the legal Monarchy of that Kingdom. He further proves that the *Penal Laws* in *Scotland* againſt the Presbyterians, had nothing of Perſecution in them, and he fully vindicates the Epiſcopal Clergy from being any ways concern'd in the Sufferings which they ſo grievouſly complain of. He has likewiſe given us an Account of the Behaviour of the Church of *Scotland*, in reference to the Deſigns of taking away the *Penal Laws* againſt Papiſts, and ſhewn us how induſtrious and active the Presbyterians were in promoting the Deſigns for taking away the legal Reſtraints againſt Papiſts. So that in this Treatiſe you may meet with a full and ſatisfactory Anſwer to all the Calumnies and Aſperſions which the Presbyterians have in their Pamphlets of late maliciouſly thrown upon our Clergy.

Soon after the publiſhing of this, follow'd the other Diſcourſe entituled.

The Danger of the Church of England *from a General Aſſembly of Covenanters in* Scotland, *Repreſented from their Principles in Oaths, and late Acts of Aſſemblies, compared with their Practices in theſe laſt two years, By a true Son of the Church.*

To the firſt of theſe Diſcourſes there was an Anſwer publiſhed under this Title,

A Vindication of the Church of Scotland, *being an Anſwer to a Paper, Intituled, Some Queſtions concerning Epiſcopal and Presbyterial Government in* Scotland, *wherein the later is vindicated from the Arguments and Calumnies of that Author, and the former is made appear to be a Stranger in that Nation. By a Miniſter of the Church of* Scotland, *as it is now Eſtabliſhed by Law.*

In which the Author pretends to prove, that the Anſwers given to theſe Queſtions by his Adverſary are altogether falſe and erroneous; but the performance is very much diſproportion'd to the ſtrength and merits of the Diſcourſe he undertakes to attack, as you may eaſily diſcover by comparing them together.

Having thus far inform'd you of the Diſcourſes that relate the Hiſtory of our *Scotch* Perſecution, as it was acted by the Laity, *viz.* the Rabble and Presbyterian Governours: I come in the next place to acquaint you with thoſe Treatiſes which contain that Scene of the Perſecution wherein the Presbyterian Clergy were the Principal and only Actors. It is true that in the former part of this Tragical Scene, their Miniſters were not bare Spectators of the Sufferings of the Epiſcopal Clergy; nay on the contrary, they took occaſion in all their publick appearances at that time, from their Pulpits and elſewhere, to incite and ſtir up the Rabble to the commiſſion of all theſe Cruelties and Outrages upon the perſons of thoſe Reverend and Worthy Men, by calling it *the glorious work of Reformation*, and telling them, that they were carrying on *the work of the Lord*, and that God would certainly reward them for the great ſervices they were then doing to his Church and Kingdom. Whereas it had been more for their perſonal Credit and Reputation, and more ſuitable to the Character they aſſume to themſelves, of being *Miniſters of the Goſpel of Peace*, to have repreſſed the fury of the Rabble, and to have reſtrained them from theſe Inſolencies and barbarities which they were acting in ſeveral corners of the Kingdom. But in this later Period of the Perſecution, the Presbyterian Clergy acted their part openly and bareſacedly, when they ſat upon the Bench as Judges, and eſtabliſhed iniquity by a Law. The firſt Diſcourſe of this Nature that was publiſhed, was

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An Hiſtorical Relation of the late General Aſſembly held at Edinburgh *from* October 16. *to* November 13. *in the year* 1690. *In a Letter from a perſon in* Edinburgh *to his Friend in* London.

And here our Author has given us a very exact and impartial account of the proceedings of the Presbyterian Miniſters againſt the Epiſcopal Clergy both in their General Aſſembly, and likewiſe before the meeting thereof. The Parliament after having aboliſhed Epiſcopacy, was pleaſed to lodge the whole Government and management of Church Affairs in the hands of ſome few old Presbyterian Miniſters, who in the year 1651, had been deprived for refuſing to ſubmit to the Epiſcopal Government then Eſtabliſhed by Law. This was a Presbyterian Conſtitution, you may ſay, not very agreeable to their Principles, which only allow an equal parity among all the Miniſters of the Goſpel; but however the Conſtitution being ſo much for their Intereſt, it was not thought convenient to ſtand two nicely upon Principles. Theſe men who were now intruſted with the Church Government having met at *Edinburgh*, and aſſumed into a ſhare of the Government ſuch of the Presbyterian Miniſters as they could intirely confide in, did firſt agree upon the Method of Conſtituting their next General Aſſembly, and afterwards divided themſelves into ſeveral Claſſes and Presbyteries, for examining and enquiring into the Principles and Qualifications of the Epiſcopal Clergy, and this in order to deprive them of their Livings and Preferments. One Author gives us a great many inſtances of the partiality and injuſtice that attended the proceedings of theſe inferiour Judicatories, and then continues his Hiſtory to the ſitting down of the General Aſſembly, where he entertains us with an uſeful and pleaſant account of what paſſed in that meeting.

When the General Aſſembly was diſſolved, they appointed a Commiſſion for proſecuting the work of the Reformation, and putting an end to what the Rabble and Aſſembly had begun. This Commiſſion was inveſted with a full power to cite before them, and deprive ſuch of the Clergy as they ſhould judge unfit for enjoying their Preferments in the Church. And what the Methods were which they uſed in turning out the Epiſcopal Miniſters that as yet retained peaceable poſſeſſion of their Churches, what trifling Crimes they were forced to invent againſt them, may be eaſily gathered from another Diſcourſe which the ſame Author publiſhed not long after the former, *viz.*

A Continuation of the Hiſtorical Relation of the late General Aſſembly in Scotland. *With an account of the Commiſſions of that Aſſembly,*

Assembly, and other particulars concerning the present state of the Church in that Kingdom.

In this Treatise the Author informs us what were the effects and consequences of the Measures, which the General Assembly had laid down for establishing and securing the Presbyterian Government. And besides many Historical Relations of considerable importance, which are contained both in this and the former Treatise, he has likewise inserted here several Original Papers which add a great deal of Light and Authority to his History; among which there are two Letters from King *William* to the Commissioners of the General Assembly in *Scotland*, wherein he requires them to receive into their Communion such of the Episcopal Clergy as were willing to subscribe their *Confession of Faith*, and submit to the Presbyterian Government as then Established by Law. He further commands them, during his absence out of *Britain* to stop all further Processes against the Episcopal Ministers until they received further directions from him; and withal he assures them of his Protection, and that he will maintain the Government of the Church in that Kingdom by Presbytery, without suffering the least Invasion to be made upon it.

It is to be hoped that the worthy Author of this Historical Relation of the General Assembly will gratifie the World with a further Continuation of the History of their Proceedings, especially of what past at their last Meeting of their General Assembly. And this is the more earnestly to be wished for, since the two former parts were so very *acceptable*, and so very *satisfactory* to all that perused them.

I come now to inform you of an Answer to some of those Discourses above mentioned, which after a long delay was at last published under this Title,

A Vindication of the Church of Scotland, *being an Answer to five Pamphlets. By the Author of the former Vindication in answer to the ten Questions.*

The Discourses which he pretends to answer are these. 1. An account of the present Persecution of the Church of *Scotland*, in several Letters. 2. The Case of the afflicted Clergy in *Scotland* truly represented. 3. A late Letter concerning the Sufferings of the Episcopal Clergy in *Scotland*. 4. A Memorial to his Highness the Prince of *Orange* in relation to the Affairs of *Scotland*, &c. 5. An Historical Relation of the late General Assembly held at *Edinburgh* from *October* 16. to *Nov.* 13. *Anno* 1690.

The

The occasion the long delay of this pretended Answer was this. The Assembly, it seems, enjoyned this task of answering the Historical Accounts of the Persecution to one * of their Ministers, and recommended to him, to receive particular Informations from the places of the Kingdom, in which these cruel Barbarities were acted; but he, finding that the Informations sent him did confirm the truth of most of the Historical Relations he was required to answer, and being a Man of more honesty and ingenuity than many of his Brethren, did, after he had for several months made a trial of the work, at last intirely decline it, because he saw these Accounts could not be answered without justifying what the Rabble had done, which, he ingenuously acknowledged, he was neither able nor willing to do. And therefore they were forced to pitch upon another † for this employment, whom, as it appears, being a Man of a greater stock of Boldness, and far less Sincerity than the other, they found both fitter and readier for serving their designs. And he after a great many strugglings, what with the Checks of his own Conscience, and the difficulties he met with in guilding over and disguising these Matters of Fact, which are so faithfully and so circumstantially reported in these Discourses he had undertaken to attack, at last appears abroad in the World, thinking by his bare confidence alone to impose upon the Sense of Mankind, and with a bold denial to confute those truths which have all the proof and attestation that a Matter of Fact can possibly bear. They are owned in Publick and Printed Declarations, subscribed by the Ministers upon whom these Outrages were committed, and attested by many Witnesses of unspotted Fame and Reputation; nay further, the Ministers who were the Sufferers undertake, under the severest Penalties, to prove the truth of these Declarations before any Judicial Court, even to the Conviction of their most obstinate Enemies; and what further Proof can any reasonable Man desire?

* Mr. *Alexander Pitcairn.*

† Mr. *Gilbert Rule.*

But to let you see how fully and beyond the possibility of contradiction these matters of Fact are attested, I have subjoyned hereunto two Declarations relating to this Subject, the Original Copies of which are in my hands, subscribed by the Ministers upon whom these Cruelties were acted, and their Subscriptions attested by very good Witnesses. I send you these the rather, because they are not to be found among the Collection of Papers annexed to the *Case of the Afflicted Clergy in Scotland*, and one of them is a great deal more particular in the Relation than any therein inserted: For in this Declaration the particular days

and

and months upon which these barbarities were acted, and the names of the particular persons that were Actors of the Tragedy are expresly mentioned, and three or four Witnesses at least brought to prove every individual matter of Fact that is there related; and, if my memory don't very much fail me, a Copy of this Declaration was given in to the Privy Council at *Edinburgh*, and the Gentleman desired a redress of these grievances, and offered to prove before them the truth of all these particulars, if they thought them worthy of their Cognizance; so that I would gladly know what further proof and attestation can be brought for any matter of Fact, than is here offered to evince the truth of these. Here follow the Declarations.

Declaration of Mr. *John Arbuckell*, Minister of *Rickartoun*, concerning the Indignities done him by the Rabble.

I *Master* John Arbuckell, *Minister of* Rickartoun, *declare to all whom it may concern, That first I was taken Prisoner by the Rabble, commanded by one* William Campbel, *accompanied with* Alexander Hillhouse, *his Brother* John Hillhouse, *and the Laird of* Allangreig *was present with the Rabble, to the number of Forty or thereby, all in Arms except* Allangreig; *and by them carried along to* Tarbolsoun, *being Five Miles from* Rickartoun, *together with my eldest Son under silence of the Night, and there kept Prisoner in the House of Mr.* James Gillespie, *Minister of that place, and in the Morning carried, together with the said Mr.* Gillespie, *to the Church-Yard, where his Gown was torn, and a part of it laid on my Shoulder, and the other part on his Shoulder, I wanting a Gown, in respect I was not at home; and after a long Discourse, previous to the tearing of the Gown, they led us by the hand over the Church-Yard Dyke, not permitting us to go over the Stiles, required us never hereafter to preach or crave any of our Stipends, and forbid all Men to pay us under the highest peril; and to finish the Solemnity of that great Action, they dismist us with a Volley of Shot. After this I was forc'd to fly the Country, my Wife and tender Family continuing in the Manse* * *of* Rickartoun *till Fasting's Eve* † *or thereby, when she and her Four Children were turn'd out by Violence on a* Saturday, *the Mercat-day at* Kilmarnock. *It being Snow in the time, she, with great difficulty, obtained liberty to stay in a Stable till* Monday, *upon this condition, that she should remove the rest of our Household Furniture which they had not thrown out, on that Night before they returned from the Mercat, which was not half a Mile's distance. In testimony of the Premisses, I and my eldest Son have subscribed these presents at* Edinburgh,

April. 9. 1690.

Jo. Arbuckell.
James Arbuckell.

* *Or* Pasonage-House.

† Shrove-Tuesday.

Decla-

Declaration of Mr. *Gilbert Muſchet*, Miniſter at *Cumbernauld*, concerning his barbarous Uſage by the Rabble.

I *Maſter* Gilbert Muſchet, *Miniſter at* Cumbernauld, *do by theſe preſents declare, That whereas I was orderly preſented to the Church at* Cumbernauld *by* John *Earl of* Wigtone, *and received Ordination and Collation from* Alexander, *late Archbiſhop of St.* Andrews, *then Lord Archbiſhop of* Glaſgow, *and continued there theſe Twenty Three Years in the Function of the Miniſtry: Yet nevertheleſs I have been of late excluded and expell'd by the Rabble, both from the Church, and from my Manſe and Glebe, and I my ſelf, and my Wife, have been in great danger of our Lives, having been hurt and wounded by my own Pariſhioners and their Aſſociates.*

Follow the particular Wrongs done me by the Rabble, and the Parties and Witneſſes, if I could have a hearing.

On Chriſtmas day, 1688. *They took away all my Books, together with my Papers, to burn them at the Trone. The Parties were* James Mochrie, Rob. Allan, John Kirkwood, John Anderſon, James Rae, James, John, *and* Alexander Neilſons; *by order, as they alledg'd, from* John Carmichael Chamberlaine, James Carmichael, *his Son, and* James Fleyming, *Ground Officer. Witneſſes were* Fergus Lugie, Hary Logy, John Baird, *and* Robert Boyd, *Younger.*

In January, 1689. *They made me, by their Threatnings, give back Four Petty Pounds to the value of ten or twelve Pounds* Scotch, *that were long ago obtained in a fair legal way, by a Decree before the Sheriff, for payment to the Reader and* Beddal. *The Parties were* Ja. Brounlees, John Ballach, John Ruſſel, *of* Catecraig, *and* Tho. Smellie. *Witneſſes,* Fergus Lugie, Will. Caſſils, Ja. Starke, *and their two Wives, and* Robert Stark, *Kirk-Officer.*

February 4*th. They excluded me from the Church, and ſacrilegiouſly robb'd and took away the Key of the Church Door, together with the Utenſils of the Church. They likewiſe broke open the Doors of my Houſe with a great Hammer, rent my Gown and burnt it, and laid violent hands upon my ſelf and my Wife, and the Kirk Officer. Parties,* Ja. Bailzie, Ja. Mochrie, Rob. Angus, Ja. Breſh, Alexander Harvy, Ja. Thomſon, Ja. Rae, John Gilleſpie, *Younger,* Agnes Mochrie, *and* Agnes Steil. *Witneſſes,* John Davy, Rob. Stirling, Tho. Buchanan, *and* John Steil.

March, 7. *They came out with Staves and Battoons, and ſtop'd my Plough, after I had till'd near Three Acres thereof, and threatned to beat the Ploughmen, to cut the Horſe Legs and Plough-tackling, if they did not deſiſt. Parties,* Robert Stirling, Marion Lamb, Agnes Mochrie, Margaret Moorhead, Margaret Miller, Jean Miller, Margaret Davy, *and* Ja. Buchanan. *Witneſſes,* John Watſon, David Macklay, William Caſſils, *Younger,* James Machany, Margaret Colen, *and* Mary Stark.

April, 30. *They took possession of my Glebe, being Seven Acres and a half of Land, for the use of the Meeting-House Preacher; they till'd the rest of it, and thereafter did sow and harrow it all, (except one ridg which I had caused sow and harrow before). Parties,* Robert Boyd, Ja. Russel, Ja. Gilmore, John Anderson, John Young, James Mochrie, William Cassils, *and* Ja. Rae. *And tho Eight of them had promised to pay me for what I had tilled and sown thereof, yet they never performed the same. Witnesses,* John Garmichael, James Carmichael, James Davie, *and* Ja. Jarvey.

April 21. *They violently, by force of Arms, stopp'd my entry into the Church, in order to read the Convention's Proclamation, and threw the Proclamation in the Ditch, and carried me Prisoner to the Town. Parties,* Ja. Rae, *and* John Greenlees, *armed, their Associates,* John Kirkwood, William Cassils, Ja. Mochrie, Robert Allan, James Thomson, John Anderson, John Smith, James Buchanan, *and* Tho. Dinn. *Witnesses,* Rob. Breih, James Machany, John Stark, Robert, Alexander, *and* John Ewans, Hugh Templeton, *with divers others.*

April 28. *The entred the Meeting-House Preacher into the Church by force of Arms, tho he never read the Convention's Proclamation, nor obey'd the tenour of it then or since. Parties,* Ja. Mochrie, John Kirkwood, William Cassils, Ja. Thomson, Ja. Rae, John Greenlees, Thomas Dinn, John Smith, Ja. Anderson, Ja. Renie, John Gillespie. *Witnesses,* Ja. Russel, John Young, John Stirling, *with divers others.*

May 2. *They broke open the Windows of my House, robbing me of several things to a considerable value, and charged me to remove the rest of my Furniture within Twenty four Hours, otherwise they would throw it into the Stone-Quarry. Parties,* Ja. Mochrie, Ja. Rae, Ja. Gilmore, *Younger, and* Ja. Buchanan, *with others. Witnesses,* Jo. Kirkwood, Ja. Neilson, John Gillespie, *and* Ja. Buchanan.

May 5. *They again, after opprobrious Language, haled me Prisoner to the Newtown, commanding me to deliver up the Key of the Manse, and three of them broke two of the Doors in my own House within the Newtown of* Cumbernauld, *beating my Wife. Parties,* Ja. Mochrie, Ja. Rae, *and* James Buchanan; *the first of these searched narrowly for me in my own Chamber, threatning to kill me, where I narrowly escaped, and he thereafter pursued me upon the King's High-way. Associates to the said Three Persons were,* John Gillespy, *Younger,* Ja. Gilmore, *Younger, and* James Renie, *together with* John Kirkwood, William Cassils, *and* James Thomson, John Anderson, John Greenlees, *and* John Smith. *Witnesses,* John Young, Hary Luggie, Ja. Burrie, Hugh Templetone, *and others at a publick Wedding.*

May 20. *Mr.* Michael Robb, *the Meeting-House Preacher, extruded me from the Glebe, as the Rabble did from the Manse, and caused his Servant to*

beat

beat the Kirk-Officer, when he was shearing a little Grass for my Horse, when he was taken away by the command of one Lieutenant Haddo, *who took him along to the South and West Countries twenty days, upon pretence of a commanded Party. Witnesses,* John Stirling, John Bennie, John *and* Tho. Buchanans, Jo. Cowie, Robert Stark, Alexander, Robert, *and* John Ewans.

July 28. *After ringing the first Bell I entered the Church, and read the Convention's Proclamation before an* English *Captain and Cornet, and* John Carmichael Chamberlain, *and having thereafter offered to preach in the Forenoon, and to obey the tenour of the said Proclamation, I was stopped by* James Rae *and* William Cassils, *the last whereof laid violent hands upon me in that sacred place, and hurled me by the Shoulders through the Church Isle, and thrust me out at the Door, tearing my Coat and my Gown. Witnesses,* Ja. Robb, James Neilson, John Gillespy, *Younger,* James, John, *and* Tho. Buchanans, *and* Ja. Renie.

August 6. *They caused* Home *of* Nineholes *Troop eat a whole Night the Grass of that Meadow, which I paid Duty for to the Earl of* Wigtone, *the Hay thereof being worth Ten Marks* Scotch, *was quite destroy'd, and they caus'd Captain* Morton's *Horse eat a considerable quantity of my Corn of that Land I pay for yearly. Parties,* John Carmichael, *who quartered the said Troop, Mr.* Robb, *and* John Cuy, *his Servant, who put them from the Glebe to eat my Meadow, Witnesses,* John *and* Thomas Buchanans, Alexander *and* John Ewans.

September 20. *They pursued me upon the High-way as I was convoying a Cousin of my own, alledging that he and I had taken down the Bell. They hurled us back Prisoners to the Town, and* James Rae *ran at me with a Halbard, it seems, with a design to have killed me. Parties,* John Gillespy, *Younger, who wounded me in the Head,* John Kirkwood, William Cassils, James Buchanan, John Smith, David Dabie, John Russel. *Witnesses,* John Ker, *Younger,* William Grudlay, Andrew Currie, Geo. Musher, John Carmichael, John Fleeming, John Donaldson, *and several others.*

The truth of the Premisses is attested by my Subscription of these presents at Edinburgh, *the Eleventh day of* April, 1690. *before these Witnesses, Mr.* Richard Scot, *Parson of* Aschott, *and* John Falconar, *Master of Arts.*

Richard Scot, *Witness to this Subscription.*
John Falconar, *Witness to this Subscription.*

G. Muschet.

And now Sir, I hope, you see with what evidence and clearness of Demonstration, the particular Instances related in the History of the *Scotch*

Perſecution are accompanied, and from this you may eaſily judg what a height of Impudence Men muſt needs arrive at, to deny ſo plain and ſo evident Matters of Fact, that have all the Proof and Atteſtation that the Nature of the thing can poſſibly bear. And yet the Author of this pretended Anſwer is not in the leaſt aſham'd to put on ſuch a degree of Confidence in this matter, as no Man beſides a Presbyterian is capable of. But to let you ſee a little of his Diſingenuity in managing this Affair, he has collected together five Diſcourſes which he undertakes to confute, and then urges the number of the Books he's to anſwer, as an Excuſe why he cannot confute them all ſufficiently, leaſt he ſhou'd ſwell his Anſwer into too great a Volume. What ſhould have obliged this Author to undertake to anſwer ſo many Treatiſes at one time, I cannot readily conjecture, unleſs it were to have ſome plauſible pretence for not being able to give a ſufficient Anſwer to any of them ſingly. I'm ſure the meaneſt of theſe Treatiſes does far exceed the Malice of his weak Efforts, and the Aſſembly enjoyn'd him but the firſt two Diſcourſes to confute, which, if he had done to purpoſe, he had better ſatisfy'd the Commands of his Superiors, and done greater Service to his Party, by vindicating them from thoſe heavy Crimes ſo juſtly charg'd upon them.

But all the Vindication he offers to bring for them, is in ſome Caſes with a daring Boldneſs to deny point blank the Matter of Fact, without diſproving the Atteſtations brought to confirm it; in others to alleviate it, by pretending the Epiſcopal Clergy had expos'd themſelves to the Hatred of the Rabble; but in moſt Caſes he acknowledges the Truth of the Relation, and then diſowns the Actors were Presbyterians, and therefore the ſober Presbyterians, he ſays, ought not to account for thoſe Proceedings: Whereas it's notoriouſly known, that theſe Perſons whom he thus diſowns and reflects upon, are the only true Presbyterians, and act in a cloſe Conformity to their Principles, while others, pretending to a little more Sobriety and Moderation, have evidently deſerted the *Old Cauſe*, and degenerated into a mungrel Conſtitution which they know not how to name. And notwithſtanding that the Author diſowns the Actors to be of their Communion, yet in his Vindication he is pleas'd to call them the *Zealous* Party, and repreſents them as pretty gentle, in that they made it *their work only to deprive, and not to murder the Epiſcopal Miniſters*. In ſome particulars, the better to diſguiſe and leſſen the atteſted Matters of Fact of our late Perſecution, he has brought a few Evidences and Atteſtations of ſome Witneſſes, whom he looks upon as Men of *Integrity* and *Credibility*; but they are thoſe very Perſons who were the principal Actors of that horrid Tragedy; and how fair and candid dealing this is, I leave the World to judg.

judg. Is it to be ſuppoſ'd, that Men who had ſuch a degree of Malice to act theſe unheard of Barbarities, will be at a loſs for a little Impudence to deny them? And yet this you'll find to be the whole of his Vindication, after peruſal of it, which I would adviſe you by all means to do, ſince, inſtead of anſwering, it rather confirms the Truth of the Accounts that have been given by the Eye-witneſſes and Sufferers in that Perſecution.

There are lately publiſh'd ſome Remarks upon this Vindication, which are printed with another Book called, *The Scotch Presbyterian Eloquence*, which I ſhall have occaſion to mention afterwards. But the Author of theſe Remarks has taken the pains to collect ſeveral of this Vindicator's Falſhoods and Contradictions, with which every Page of his Book doth abound, and which may be ſufficient to direct us in paſſing our Judgment on the whole; he ſhews, how in ſome places he juſtifies or excuſes the greateſt Barbarities of the Presbyterian Rabble, and in other places diſowns and condemns them; ſo that he is not aſham'd to contradict himſelf at every turn. It's probable that ere long you may ſee this Vindicator more ſeverely chaſtis'd, as he truly deſerves, and therefore I'll trouble you with no further Account of him at preſent, but leave him to the Correction of thoſe that are chiefly concern'd to take notice of his Inſolence, and ſhall conclude with this one Remark. That if theſe Men were in earneſt to anſwer the Hiſtorical Relations of the Perſecution publiſhed by the Epiſcopal Clergy, the moſt effectual and ſatisfactory way of confuting theſe Accounts, were to examin upon Oath before an impartial Judicatory, the Witneſſes that atteſt all theſe publick Declarations printed in the *Caſe of the afflicted Clergy*; and if they diſown the truth of theſe Relations, or if the Miniſters be not able to prove their ſeveral Declarations by ſufficient and unexceptionable Witneſſes, let them ever after be reputed as Men infamous for Lying and Calumny. This, methinks, is a fair way of dealing, and ſuch as that Party ought not in reaſon to refuſe, ſince they have the Government of the Nation in their hands, and may eaſily put it to a Tryal when they pleaſe. And till they do this, they muſt excuſe the World to believe theſe Accounts of the Perſecution to be true and genuine Relations, and to proceed neither from Malice nor Revenge.

The next Period of the Hiſtory of our *Scotch* Affairs, relates to the Viſitation of the Univerſities, and other inferior Schools of Learning. The Presbyterian Miniſters never thought themſelves ſecure, were never at Peace and Quiet till they got this brought about; they lookt upon them as Nurſeries of ſuch Plants as would infallibly overturn their Settlement and Conſtitution; and therefore it was ſtill the ſubject Matter of their Sermons before the Parliament, to preſs them to a ſpeedy purging of the

Univerſities,

Universities, that the Youth of the Nation might not any longer be poyson'd with Loyal, Episcopal, and suchlike Antichristian Principles. This was their constant Topick for many Months together, and there was nothing gall'd them more than the delay of so desireable a Work; but at last their Importunity was gratify'd and an Act of Parliament publish'd, constituting a Commission for visiting the Universities and other Schools and Seminaries of Learning within the Kingdom. This Commission divided themselves into several Committees for visiting the particular Universities, who were to make report to the General Commission of the Qualifications and Behaviour of the Professors and Regents in each University. And what the Methods of their proceeding in this Visitation were, you may easily learn from the History of what they did in relation to the Colledge of *Edinburgh*. It goes under this Title,

Presbyterian Inquisition; as it was lately practised against the Professors of the Colledge of Edinburgh, August *and* September 1690. *In which the Spirit of Presbytery and their present Method of Procedure, is plainly discovered, Matter of Fact by undeniable instances cleared, and Libels against particular persons discussed.*

This Discourse is a sufficient demonstration to the World, what injustice and severity the Professors of this Colledge met with from their Presbyterian Visitors. It would not satisfie their Malice to strip them of their places and preferments, but they must likewise contrive some ways to ruin their Fame and Reputation, the better to palliate their own injustice. They invent Libels, and deliver them into the Visitors, no Accuser produc'd to own the Libel, * no Witnesses brought to prove any particular of it, and yet these Libels must be Registred and kept upon Record as Authentick Evidences, containing the Crimes for which the Professors were then deprived; and all this with design to render them infamous not only in the present, but likewise to future Ages. It was this sort of treatment that obliged the Professors of the Colledge of *Edinburgh*, to publish a true Narrative of the Proceedings in their Visitation, that they might vindicate themselves from the aspersions cast upon them by these Libels, and let the World see, that the greatest Crimes their Adversaries had against them were their Sallaries and Revenues. In this Account you have a general Narrative of the Proceedings of the Committee against all the Members of that Colledge; and particularly you have here inserted at large the whole Trials of two of their number, *viz.* Doctor *Monro* Principal of the Colledge, and Doctor *Strachan* Professor of Divinity. There you may see

* *And refused when legally required.*

ſee all the Articles Libelled againſt theſe two Doctors, to what neceſſity their Accuſers were reduced, in being forc'd to invent mean and trifling Calumnies againſt Men of an unblemiſhed Character; you may ſee likewiſe their particular Anſwers to the Libels, wherein they have fully vindicated their Innocence againſt all thoſe ſilly aſperſions, that the utmoſt effort of their Adverſaries Malice could contrive. The Author has likewiſe inſerted in this Treatiſe, the Report of the Committee to General Commiſſion in relation to theſe two Doctors, and the Commiſſion's Sentence of Deprivation againſt them, together with their ſeveral Animadverſions upon the Report of the Committee. And that none might doubt of their partiality in this Affair, Mr. *Andrew Maſſie*'s Libel is inſerted, which, though notoriouſly true, owned and offered to be proved by perſons of unqueſtionable Credit and Reputation, was not in the leaſt enquired into, becauſe he had declared himſelf to be of their Party. All theſe things you'll find fully related in this Account, which in your reading will afford you Matter of Diverſion as well as of Inſtruction.

Theſe are, I think, the chief Diſcourſes, that have been publiſhed by our Epiſcopal Divines, relating to the Hiſtory of the Perſecution under which their Church at preſent moſt heavily groans. But I muſt likewiſe beg leave to mention another Treatiſe lately come from the Preſs under this Title,

The Scotch *Presbyterian Eloquence, or the fooliſhneſs of their Teaching diſcovered from their Books, Sermons, and Prayers, and ſome Remarks on Mr.* Rule's *late Vindication of the Kirk.*

The occaſion of publiſhing this Tract, as I am inform'd, was this. You may obſerve that the Presbyterians of *Scotland* in all their Vindications, endeavour to juſtifie their Proceedings againſt the Orthodox Clergy with this Topick, by pretending that a great many of them were turn'd out meerly for their *Ignorance* and *Inſufficiency*. This was the great Teſt by which the Presbyterian Teachers pretended to proceed in Judging and Depriving ſuch of the Epiſcopal Clergy as condeſcended to appear before their Aſſemblies. Upon this account therefore, it ſeems, the Publiſher of this Treatiſe thought it convenient, to inform the World a little of the Qualifications and Learning of our Presbyterian Doctors, and if it were poſſible, to make them ſenſible of their own Infirmities, and for the future aſham'd of their *Inſolence*, that they ſhould pretend to Deprive Men for *Ignorance*, who are ſo many degrees above the reach of their low capacities; that they, who in their Preachings and Writings appear to be not only void of all manner of

Learning,

Learning, but likewiſe deſtitute of common Senſe and Reaſon, that that they ſhould be ſo arrogant, as to think themſelves fit Judges of any Man's Qualifications for the Office of the Holy Miniſtry. They might have acted perhaps more prudently, if they had ſet this Topick aſide, and made choice of another Teſt for Depriving the Epiſcopal Clergy, and that is, as they are pleas'd to call it, *the want of Grace*; then in all appearance, they had not given our Author this occaſion of proclaiming to the World their ſcandalous Ignorance, and they would have acted more conſonantly to their own Principles and Doctrines, when they run down all kind of Human Learning as a thing truly Antichriſtian.

And here, Sir, I muſt tell you, that their particular deſpite againſt all manner of Learning is ſo obſervable, that when you return to *Scotland*, you'll find your ſelf deprived of the Society of many of theſe Learned and Ingenious Gentlemen, in whoſe Company and Converſation you were formerly wont to be ſo much Edified, and ſo highly pleaſed. They have not only Perſecuted the Clergy at that rate, as to make ſome of our moſt eminent Divines leave the Kingdom; but have likewiſe extended their Malice againſt the Learned Men of all other Profeſſions, and diſcouraged them to that high degree, that they have forc'd ſome of the moſt Conſpicuous of our Lawyers, Phyſitians and Mathematicians, to deſert their Native Country, and take up their Reſidence among ſuch as have a juſt value and eſteem of their Merit and Deſert. I could inſtance in all theſe Particulars, but that you your ſelf will be too ſenſible of it, and the inſtances are ſo well known, and ſo generally exclaimed againſt, that the Presbyterians themſelves begin to be ſomewhat aſham'd of their Proceedings towards them. And truly no wonder, if they conſider with what abhorrence and indignation their Poſterity will remember them; that they ſhould have been ſuch *Hoſtes Patriæ*, ſuch open and declared Enemies to their Native Country, as by their violent Proceedings to baniſh therefrom Men who were the Glory and Ornament of their Nation.

This Diſcourſe is a Collection of ſeveral remarkable Paſſages taken out of the Writings and Sermons of the Presbyterian Paſtors; in which their groſs Ignorance in matters of Learning, and their ridiculous and almoſt blaſphemous way of Worſhip is ſufficiently deſcribed. The Author has collected a great many inſtances of the Madneſs and Deluſions of the Presbyterian Vulgar; how they are paſſionately moved with a Sermon of the greateſt Nonſenſe, if it be pronounced but with a loud Voice and a whining Tone; how they contemn the Creed, the Lord's Prayer, and the Ten Commandments, as childiſh Ordinances, and far

below

below their Care or Concern; and how upon their Death-beds they take it as a certain ſign of Salvation, that in their life-time they never heard a *Curate* preach. Theſe are ſuch ſtrong Deluſions and Infatuations, that it's eaſie to gueſs by what Spirit they are thus acted. In the next place he deſcribes the peeviſh and unconverſible Temper of their Paſtors; how they have enſlav'd themſelves ſo wholly to the Humors of their People, that to gratifie them, they muſt diveſt themſelves of common Civility, as well as Chriſtian Charity. He ſhews that their Pretences to Learning go no further than to underſtand the Doctrines of Election and Reprobation, and how by their indiſcreet Sermons upon this Subject, they often drive many of the ignorant Multitude into ſuch a high deſpair of God's Mercy, as to make them lay violent hands on themſelves, and this they call *The Saving of Souls*. They infuſe into the Minds of their Hearers ſordid and low Notions of the high and eternal God; they repreſent him as a ſevere and unmerciful Being, and have not the Prudence to intermix God's Offers of Mercy with his Threatnings. They not only force their Followers into Deſpair, but likewiſe ſometimes encourage them in direct Impieties, by telling them, that if they be among the number of the *Elect*, they may be guilty of the greateſt Sins without hazarding their Salvation. They talk of the greateſt Myſteries of Religion in ſuch homely, coarſe, and ridiculous Expreſſions, as are very unſuitable to the Gravity and Solemnity with which theſe ſacred Myſteries ought to be treated. And all theſe Particulars the Author of this Treatiſe proves againſt them by ſuch undeniable Inſtances, that I believe they'll hardly be ſo bold as to offer to confute them, leaſt thereby they expoſe themſelves to the greater Scorn and Deriſion.

I think I need not caution you to read this Diſcourſe I here ſpeak of, with a due Regard and Veneration to thoſe ſacred things you ſee thus polluted and prophaned; and not to improve it to ſuch a bad uſe, as I too much fear ſome of our open Prophaners of all Religion will be inclin'd to do. I know you have more juſt and adequate Notions of the Divine Majeſty, and of the Myſteries of our Holy Religion, than to entertain the meaner Thoughts of theſe holy and ſacred things, becauſe you ſee them prophan'd in this manner by the Mouths of ſuch ſordid and ſilly Creatures; you know that Pearls caſt before the Swine loſe nothing of their intrinſick Worth and Value. I muſt therefore intreat you to improve the reading of this Treatiſe to the true deſign for which it was publiſh'd, *viz.* That all good Men, being rightly inform'd of the preſent Miſery and Deſolation of the Church of *Scotland*, and being ſenſible of the great Detriment that accrues thereby to Religion in general, may contribute their aſſiſtance, what by their Prayers and other lawful

means, for reſtoring that National Church to its Primitive and Apoſtolical Inſtitution; that Religion may again flouriſh there as the Palm-tree, and all manner of Iniquity being depreſs'd, Judgment may as yet run down our Streets like a River, and Righteouſneſs like a mighty Stream. Is it a matter of no moment, to ſee a whole National Church, with its Apoſtolical Government, quite overturn'd and deſtroy'd? To ſee many Hundreds of the Miniſters of God's Word, together with their Families, expos'd to the extreme Neceſſities of Poverty and Want, and by that means to the Contempt of the Laity? To ſee them thus ſacrific'd to the Fury and Rage of a blind and bigotted Party? Is it nothing to ſee Religion in this manner abuſed and polluted by ſordid and ſtupid Men, who aſſume to themſelves the Name of *Paſtors?* To ſee them prophane the ſacred Myſteries of our holy Religion by their Drollery and Ridicule? To behold many Chriſtians in a Kingdom wandering to and fro, without any Guide to direct them in the ways and means of Salvation, or which is worſe, having only ſuch Teachers as entertain them with Nonſenſe and Blaſphemy, and infuſe into their Minds ſuch ſeditious Principles and Doctrines as muſt inevitably tend to their Ruin and Deſtruction? Theſe are Matters not of mere Jeſt and Diverſion, but of great Concern and Importance, and will at laſt prove to be of far more fatal Conſequences than, I fear, many of us are aware of. If this Deluge of Atheiſm and Impiety, which theſe Men are too too likely to introduce into that Kingdom, by venting ſuch nauſeous and ridiculous ſtuff in their Prayers and Sermons; I ſay, if this Deluge be not timely prevented, but be ſuffered to go on without any ſtop or hindrance, it will not be found very eaſie to rid the Nation of the bad Effects of it for many Generations.

Having now gone through all the Diſcourſes that have been publiſh'd on both ſides, concerning our late Revolution in Church Matters, I think it may not be amiſs to acquaint you with two or three other Treatiſes, which, tho they principally relate to the Civil Affairs of our Nation, yet do contain ſome things that concern likewiſe our Church Affairs. The firſt of them is entituled thus,

The late Proceedings and Votes of the Parliament of Scotland, contain'd in an Addreſs deliver'd to the King, ſign'd by the plurality of the Members thereof, ſtated and vindicated.

That you may rightly underſtand the occaſion of printing this Diſcourſe, it is neceſſary to acquaint you, That after the Convention of Eſtates in *Scotland* had devolved the Government of that Kingdom upon K. *William* and Q. *Mary*, they fell into great Heats and Animoſities among

among themſelves. What the cauſes of theſe Diviſions were, I am not at preſent concerned to enquire, but divided they were into ſeveral Parties, one of which went ordinarily under the Name of the *Club*. It conſiſted of a great many Members of Parliament, who were moſt of them Presbyterians, and zealouſly affected to the preſent Government, having appeared very active and induſtrious in dethroning K. *James*, and advancing K. *William* and Q. *Mary* to the Throne. This Party combin'd together to obſtruct and oppoſe all Matters brought into the Parliament, till they ſhould firſt get their Grievances againſt the former Governments redreſs'd by this, according to their *Claim of Right*. They alledged K. *William* had refuſed Satisfaction and Redreſs to theſe Points of the Grievances which were moſt material, and that he was ſo far from performance, that both he and his Miniſters deny'd there lay any Obligation upon them for that end; ſo that in this Revolution, they pretended the People did only obſerve a change of Maſters, but no eaſe of Burden, or redreſs of Laws. And this obliged them to ſend up an Addreſs to K. *William*, ſubſcrib'd by the greateſt part of the Members of Parliament of *Scotland*, repreſenting to him the Grievances which they wanted to be redreſs'd in the preſent Parliament. This Addreſs was deliver'd to him by the Earl of *Annandale*, the Lord *Roſſe*, and Sir *James Montgomery* of *Skelmurly*, at *Hampton Court*, the 15th. day of *October*, 1689. They were much diſſatisfy'd with the Miniſters of State whom King *William* had received into his Councils and Service, alledging that he had made choice of thoſe very Men, who had been the Inſtruments of K. *James*'s Miſeries and Ruine, by adviſing him to theſe Courſes that had robb'd him of the Hearts of his Subjects. It was theſe Miniſters whom they blam'd as the Authors of all the Differences that had ariſen betwixt K. *William* and his Parliament in *Scotland*; they thought his delaying to gratifie their Deſires, proceeded merely from the ſiniſter Miſrepreſentations given him of their Demands as illegal, and as Encroachments upon the Royal Authority. And therefore, to juſtifie their Actions, they publiſh'd this Treatiſe and their Addreſs to King *William*, to ſhew, that what they deſired therein was agreeable to all the Rules of Law, Religion and Policy. The Author has inſerted at large the ſeveral conteſted Votes of Parliament, to which K. *William* had refuſed his aſſent, and he endeavours to demonſtrate the Legality, Reaſonableneſs, and Neceſſity of them, by proving them to be in all Points agreeable to the antient Laws and Cuſtoms of that Nation.

This has produced us another Diſcourſe on the ſame Subject, in anſwer to the former. It is call'd,

An Account of the Affairs of Scotland, *in relation to their Religious and Civil Rights.*

Here our Author undertakes to ſatisfie the World, that K. *William* had offer'd to the Parliament in *Scotland* all the Satisfaction and Redreſs of their Grievances that reaſonable Men could expect; and that the true Source and Fountain whence proceeded all the Complaints of the diſcontented Party, was, that ſome of their Number were not advanc'd to ſuch honourable and advantageous Poſts of the State, as they thought they had merited by their Zeal for K. *William*, and the eminent Services they had done him in advancing his Intereſt in that Kingdom. And to evince what he undertakes, he has ſet down at length the Grievances themſelves, and the Redreſs offer'd them by King *William* in his Inſtructions to his Commiſſioner, and makes ſome Reflections on both. If you encline to ſearch any further into the Hiſtory of theſe Debates betwixt K. *William* and his Parliament, you may conſult the Treatiſes themſelves, to which I refer you.

I ſuppoſe you may have heard how active and diligent the Presbyterians in *Scotland* have been ever ſince this late Revolution, to exclaim againſt the Injuſtice and Severity of the former Reigns, and particularly that of K. *Charles* II. (under whoſe Adminiſtration we enjoyed ſo much Peace and Tranquillity) whom they charge with Tyranny and Oppreſſion, Cruelty and Perſecution againſt them and their Adherents, and reproach his Miniſters of State as Subverters of the Laws of the Kingdom, and Betrayers of the Liberties and Property of the Subject. The bad Impreſſion which theſe Clamours made upon Strangers that were ignorant of theſe Tranſactions, obliged Sir *Geo. Mackenzie*, (who had been Advocate to K. *Charles* II. and was principally aim'd at in many of the Reflections caſt upon the Government and its Miniſters) to vindicate his Majeſty K. *Charles* and his Miniſters of State, from theſe Calumnies and Aſperſions ſo unjuſtly thrown upon them. And this he has very fully and ſatisfactorily done in a Diſcourſe publiſh'd after his Death, and called,

A Vindication of the Government in Scotland, *during the Reign of* K. Charles II, *againſt Miſrepreſentations made in ſeveral ſcandalous Pamphlets. To which is added, The Method of proceeding againſt Criminals, as alſo ſome of the Phanatical Covenants, as they were printed and publiſhed by themſelves in that Reign. By Sir* George Mackenzie, *late Lord Advocate there.*

In

In this Treatiſe we have a ſhort Narrative of the Proceedings of that Government in relation to the Presbyterian Diſſenters, which alone is ſufficient to undeceive Perſons that have been impoſed upon by Miſrepreſentations, and to confute all the malicious Calumnies raiſed againſt the Government. For when we conſider the frequent Rebellions and Commotions which the Presbyterians raiſed during the Reign of King *Charles* II. we ſhall ſoon find that thoſe Acts of the Government, which they tax with the greateſt Severity, favour of nothing but Mildneſs and Lenity, and that the Government proceeded by the ſlowſt ſteps imaginable to punish thoſe who openly own'd their Deſigns of ſubverting the Monarchy. The Authour has collected all the Objections and Inſtances of pretended Cruelty againſt the Government, which the Malice of its Enemies could contrive, and has anſwer'd them beyond the poſſibility of a Reply. The Publiſher has ſubjoyned a Collection of original Papers publiſh'd by themſelves, which contain an Account of their avowed Principles and Practices, and from thence you may eaſily judg how conſiſtent it is with the Security of any Government, to ſuffer the Propagation of ſuch wicked and ſeditious Principles. But I think you cannot have a more impartial and true Account of their Principles, nor a fuller Vindication of the Proceedings of the Government againſt this rebellious Party, than from a Book lately publiſh'd under this Title,

The Hiſtory of Scotch *Presbytery, being an Epitome of the* Hind let looſe, *by Mr.* Shields. *With a Preface by a Presbyter of the Church of* Scotland.

It is an Epitome of a larger Book publiſhed by Mr. *Alexander Shields*, one of their moſt eminent Preachers, and a zealous Defender of the good *old Cauſe*. Here we have a true Deſcription of the Temper and Genius of the whole Party, and it diſcovers the true Spirit of the Presbyterian Goſpel. There is none of them that better underſtands the true Tenets of the Presbyterians, nor is more conſequential to their Principles; for he fairly ſets down their Doctrines and Opinions, and diſowns none of the moſt abſurd and pernicious Conſequences that naturally flow from them. He gives us an Hiſtorical Account of their many Inſurrections and Rebellions againſt the Civil Government, and very frankly owns and juſtifies them all, together with ſeveral of their barbarous Murders committed upon the Archbiſhop of S. *Andrews*, and ſome others; ſo that by a ſlight view of this Book, you may eaſily judg, whether any Government of whatever ſpecies can ſubſiſt where ſuch Principles and Doctrines are ſuffer'd to be propagated among the Subjects.

And

And now, Sir, I have satisfied your desire as fully as possibly I could; I have given you an exact Account of the most, if not all the considerable Treatises that have been Printed with respect to the present Persecution of the Church of *Scotland*, and that you may be the better able to judge of the truth and certainty of it, I have set down the Treatises published by both Parties; and likewise that you may the more easily procure any of them you are desirous to read, I have subjoyned to this Letter a Catalogue of them all with the names of the Booksellers by whom they are to be sold. I think it is sufficiently evident from the foregoing Collection, what Sufferings the Orthodox Clergy in *Scotland* have endured, and how unaccountable the Proceedings of the Presbyterians are towards them; and which is most to be lamented, the present miserable state and condition of the whole National Church, and the great prejudice that Religion sustains by the overthrow thereof, is no less apparent. How much it concerns all Sober and Religious Men to contribute their endeavours, for delivering that Oppressed Church from the Miseries and Calamities under which it at present Groans, I hope we are all sensible; and therefore I shall give you no further trouble but of this one request, which is, That you would be careful to inform all persons with whom you may chance to converse, of the present deplorable state of Affairs in *Scotland*, that every one may lend their assistance for rescuing the Revered Clergy of that Kingdom from under their present Sufferings and Oppressions, that the Rod of the wicked may lye no longer upon the back of the Righteous, least they stretch forth their hand unto Iniquity, and likewise that our National Church may be restored to its Primitive Order and Beauty. This is the earnest desire of

Sir,

Your most affectionate

and humble Servant.

June 1 1. 1692.

A Catalogue of Books mention'd in the foregoing Letter.

A *Memorial for his Highneſs the Prince of* Orange *in relation to the Affairs of* Scotland, *&c. London* Printed for *Randal Taylor* near *Stationers-Hall.* 1689.

The preſent State and Condition of the Clergy and Church of Scotland. *London* Printed.

A brief and true Account of the Sufferings of the Church of Scotland *occaſioned by the Epiſcopalians ſince the year* 1650. *&c. London* Printed *Anno* 1690.

The Prelatical Church-man againſt the Phanatical Kirk-man, &c. *London* Printed *Anno* 1690.

An account of the preſent Perſecution of the Church of Scotland *in ſeveral Letters. London* Printed for *S. Cook* Anno 1690.

The Caſe of the preſent afflicted Clergy in Scotland *truly repreſented. London* Printed for *J. Hindmarſh* at the Golden Ball over againſt the *Royal Exchange* in *Cornhill.* 1690.

A late Letter concerning the Sufferings of the Epiſcopal Clergy in Scotland. *London* Printed for *Robert Clavel* at the Peacock in St. *Paul*'s Church-Yard. 1691.

Some Queſtions reſolved concerning Epiſcopal and Presbyterian Government in Scotland. *London* Printed, and are to be ſold by *Randal Taylor* near *Stationers-Hall.* 1690.

The Danger of the Church of England *from a General Aſſembly of Covenanters in* Scotland. *London* Printed for *Tho. Bennet* at the Half-Moon in St. *Paul*'s Church-Yard, and *John Hovell*, Bookſeller in *Oxon.* 1690.

A Vindication of the Church of Scotland, *being an Anſwer to a Paper, Intituled, Some Queſtions concerning Epiſcopal and Presbyterian Government in* Scotland, &c. *London* Printed for *Tho. Salusbury* at the Sign of the Temple near *Temple-Bar* in *Fleetſtreet.* 1691.

An Hiſtorical Relation of the late General Aſſembly held at Edinburgh, &c. *London* Printed for *J. Hindmarſh* at the Golden Ball in *Cornhill*, near the *Royal Exchange.* 1691.

A

A Continuation of the Hiſtorical Relation of the late General Aſſembly in Scotland. *London* Printed for *Sam. Keeble*, at the *Great Turks head* in *Fleetſtreet*, over againſt *Fetter-lane-end.* 1691.

A Vindication of the Church of Scotland, *being an Anſwer to five Pamphlets.* Printed at *Edinburgh*, and reprinted at *London*, for *Tho. Parkhurſt* at the Bible and Three Crowns near *Mercers Chappel* in *Cheapſide.* 1691.

Presbyterian Inquiſition, as it was lately practiſed againſt the Profeſſors of the Colledge of Edinburgh. *London* Printed for *J. Hindmarſh* at the Golden Ball in *Cornhill.* 1691.

The Scotch *Presbyterian Eloquence, or the fooliſhneſs of their Teaching diſcovered from their Books, Sermons and Prayers. London*, Printed for *Randal Taylor* near *Stationers-Hall*, 1692.

The late Proceedings and Votes of the Parliament of Scotland, *contained in an Addreſs delivered to the King. Glaſgow* Printed by *Andrew Hepburn* 1689.

An Account of the Affairs of Scotland *in relation to their Religious and Civil Rights. London* Printed, and are to be ſold by *Richard Baldwin* in the *Great Old Baily* near the Black Bull. 1690.

A Vindication of the Government in Scotland, *during the Reign of King* Charles II. *By Sir* George Mackenzie *late Lord Advocate there. London* Printed for *J. Hindmarſh* at the Golden Ball in *Cornhill.*

The Hiſtory of Scotch *Presbytery, being an Epitome of the Hind let looſe, by Mr.* Shields. *London* Printed for *J. Hindmarſh* at the Golden Ball in *Cornhill.* 1692.

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